

SALT LAKE HERALD.

SALT LAKE CITY, UTAH.

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THE HERALD PUBLISHING COMPANY.
 GEORGE E. BLAIR, Business Manager.

Will you dance at the chamber of commerce ball?

Athletics and gymnastics are the fad with Washington girls. Better than cosmetics.

Senator Pepper says Mrs. Leaser has a future, but we bet it is not as long as her past.

As a newspaper, a family journal, or an advertising medium, we tell you we tell you.

Governor Thomas is evidently astounded to find that his veto doesn't "go" in Washington.

Allyn W. Thurman, Old Roman, Jr., is rebelling for the Democratic nomination for governor of Ohio.

A Nebraska farmer last week got \$107 for three hogs. He is offering no resolutions about oppression at present.

What with a deadlock legislature in session and a tornado whistling through Senator Pepper's whiskers, the Kansas troubles seem unusually severe.

Evidently the terminal facilities for the bar of Salt Lake at the capital building in Washington need some repairs. There are too many open switches.

Those Pennsylvania people who got the best of the Salt Lake bar in the appointment of an associate justice of the Supreme court of Utah have a right to chuckle.

The Democrats in the Montana legislature have nominated Mr. Clark for U. S. Senator, but, as the Dixon men are standing out, he is in a painful state of unelectivity.

Mr. Platt, chairman of the Senate territorial committee, still seems to have it in for Utah, if we may borrow the language of the historian relative to Caesar's attitude towards Claudius.

The protesting petition against the confirmation of Judge Bailett will, with the dust of a couple of months brushed off it, serve as a starter for the operations of those who are in favor of his successor.

"He that fishes from me my good name robs me of that which not enriches him and makes me poor indeed," said Shakespeare; and it might have been said by Pevtervich Vetchkovitch.

Just before the news came of Judge Bailett's confirmation as a member of the Supreme court of Utah, the other members of that court overruled one of Judge B's latest decisions as probate judge. Introductory overture.

The Belt Mountain, Mont., Miner says:

The holiday edition of THE SALT LAKE HERALD is typographically and editorially the nearest thing that has come to our table.

That verdict is general.

The remains of a number of horses, and the irons of many wagons, have been found in Mesa county, Colo. They are supposed to have been abandoned by Fremont when he marched from the Arkansas to the Great Salt Lake.

The Herald is gratified at receiving so many letters containing encomiums on the articles it contains on live subjects as well as substantial evidences of appreciation. Its subscription list is swelling and its readers express their satisfaction with its policy and progress.

The chances of electing a United States Senator in Nebraska by a union of Democratic and Independent members, has been immensely increased by the organization of the senate through a combination of these forces. There is a pretty good prospect for the election of Congressman Bryan.

Chicago has a sanctified suburb called Evanston. To a party given there lately, where there was dancing, two Methodist ministers went on invitation, whereas two churches are ripped up the back from how to rudder, although it is not in evidence that the preachers themselves actually danced. This is a wicked world.

A correspondent of the St. Louis Post-Dispatch tells of the formation of a company in Paris for the purpose of erecting small reservoirs on the nickel-in-the-slot plan, from which by the introduction of a son a pail (ten quarts) of hot water can be drawn. The water is not kept on hand in a heated condition, but becomes heated at the time by gas games under a copper serpentine. People, like some of those living in Salt Lake, who have to wait the slow processes of the old system, would appreciate a convenience of this sort these rather chilly mornings.

ELLIOT F. SHEPARD has been one of the eminent STENOGRAPHERS visiting Washington to protest against the repeal of the clause in the World's fair appropriation which provides for Sunday closing. One might think that after the developments of his recent trial in New York, wherein it was shown he was "frequently flighty and often loaded," he would modestly retire from the role of morality dictator.

EVERY SUPREME COURT is not always infallible. They have the last guess though, and their dictum is final. This conveys no disrespect because they are composed of human beings and humanity is prone to err. In 1889 the supreme court of Montana decided that a canvassing board could go back of the returns from any precinct. Only a few weeks ago it decided that a canvassing board can go back of the returns as sent in by the judges of election. This goes to show that all things are mutable and that "the world do move."

In a New York club recently one gentleman slapped the face of another, who responded with an umbrella, and the question has arisen whether the umbrella man did the proper thing. Mr. WARD McALLISTER has been appealed to for judgment. He decides, in accordance with the wild western theory and practice, that a gentleman who receives an insult should resist it at once with his fist or some other appropriate weapon, unless, of course he is in the presence of ladies. It is not said what he may do in this case, and we presume the eastern style would obtain, which is to say: "I'll see you later."

The Rush to San Juan.

The most reliable news from San Juan is to the effect that gold has actually been found in paying quantities, but that it is chiefly difficult of access and that the camps are no places for poor men. A great many people are rushing into the country. When some of the moneyed companies that have commenced operations there get down to serious work there will perhaps be openings for common miners on wages. But just at present, in this cold season, it would be a great mistake for mining men to crowd in there and wait for chances to work. Provisions are necessarily high, shelter scarce and gold scarcer. Systematic mining, which is necessary to success there, costs money and takes time to establish, and everything points to the warning that San Juan is not a poor man's country.

It is probable that there is gold in spots all the way from Green river along to the Henry mountains and the San Juan region, but that there will be many more disappointed prospectors than successful gold miners. Nothing that newspapers can say is likely to deter a great many people from stampeding in that direction. Nevertheless THE HERALD strongly advises men, young or old, who have any decent employment not to throw away a certainty, however small, for this uncertainty, no matter how alluring it may appear.

Some Statistics of Crime.

This is a Christian age and this is a Christian country. At least it is so claimed, and no doubt, Christian principles are advancing in theory, at any rate, if not in practice. The statistics of crime for the year 1892 in the United States furnish some figures which show that it will take a good deal more Christianity to christianize this country before it can lay full claim to the title.

Last year there were recorded in the journals of the United States, to say nothing of those not published in newspapers, accounts, 6,791 murders, 107 hangings and electrocutions, 236 lynchings, 8,860 suicides and embezzlements to the sum of \$8,622,958. The number of murders is 900 more than in 1891, and that year had an increase of 1,650 over 1890. Population has increased of course, but the ratio of murder increase is much larger than that of the increase of population.

The increase in suicides is 500 over the number in 1891, 1,300 over that of 1890, and 1,600 over 1889. Out of the total of suicides 855 were females. Dependency caused 1,463 suicides in the year, domestic troubles 296, liquor 315, disappointed love 249, bad health 277, business losses 55.

Liquor was the cause of 748 murders, but nearly one-half the whole number were the results of quarrels. Six persons were killed in riots and 82 in lynchings. The number of infanticides was 314. Further details might be interesting to some folks but the general reader does not delight in figures.

That there were more than double the number of lynchings over legal executions is startling and suggestive. Only 107 of the latter out of 6,791 murders form a strong indication of the laxity of justice in capital cases. If the death penalty is retained in our system of criminal law it ought to be enforced. The chances for the escape of a murderer from the murderer's doom are very great, and no doubt that is one reason why the number of lynchings is so astonishing. Of the legal executions, 78 were in the south; so were 200 of the lynchings, most of which were for murder and rape. It was the most prolific year for lynchings in the history of the United States.

This does not speak well for the progress of Christianity or of civilization in this country. The spirit of violence is abroad. Reckless lawlessness is rampant in many places. The law is not enforced. There are too many loopholes and technicalities in favor of the criminal. And there is a deep-rooted dislike to finding verdicts involving capital punishment.

It is the fashion to talk prejudicially of things English. But in the matter of the execution of justice, for certainty and celerity we might copy with profit some

of the methods of English jurisprudence. While crime is decreasing in Great Britain it is increasing in the United States.

Symmes' Hole.

A new project just started has revived an old theory. It is a long time since the notion called at the time it was first advocated, SYMMES' hole has been publicly talked about. Captain JOHN CLARK SYMMES entertained the idea that at each of the poles—at the north pole for certain—there is a depression, penetrating far into the globe, and that on the terra firma around its sloping sides there are people and cities and most things corresponding to those that are on the outside of the globe with which we are acquainted.

Captain SYMMES became so possessed of this idea that he was absorbed in it and was a great enthusiast, fortifying his theory with a number of arguments which convinced a few impressionable persons, puzzled others and were laughed at or ignored by the multitude, while scientists took no stock in the notion. When he died, some of his family took up the theme and tried for awhile to make it a subject of serious consideration, but in vain.

Now comes a descendant of the doughty Captain and with all the zeal of a true believer, insists upon the truth of the theory and wants to organize an Arctic expedition for the purpose of finding the "hole."

He claims that a new world will be discovered in the earth's interior and access to it can be gained through the opening at the pole. He points to the fact that animals come from the direction of the pole in the spring and go back in the fall, and no one can tell whence they come nor whether they depart. They have never been followed to their home wherever it may be. But he says "where they can go, we can follow," and he proposes to track them out, convinced that it will lead to warmer climes in the earth's inside.

There have been several senseless expeditions and much life and treasure have been expended in efforts to reach the pole. Others will no doubt be organized and public as well as private funds be spent in such explorations. But we do not think Captain SYMMES' relative will succeed in causing many people to invest money in his venture, whatever assent they may give to the notion that prompts it. But in view of modern superstition, if he can get the right kind of a spiritualist or clairvoyant to beguile some wealthy people, he may succeed in fooling them sufficiently to risk their cash on an expedition to SYMMES' hole.

Buddhism in America.

The mantle of MADM BLAVATSKY has fallen upon Mrs. ANNIE BESANT. That meant in a figurative sense, because a material mantle that would fit the BLAVATSKY would overwhelm and shut out of sight the BESANT. The living exponent of occultism devoutly believes in the doctrines and personal mystic powers of the dead disciple of esoteric Buddhism. And she is traveling through the country to expound them. She is the widow of a clergyman of the Church of England, but has "evolved" from the creed of that church and has advanced or retrograded, as different minds may determine, to the ideas and ethics of GAUTAMA.

We mentioned a few days ago the attempt which is being made to introduce Mohammedanism into the United States. A much older religion, if it may be so termed, has been in vogue in this country for some time. It numbers a great many disciples. It is called by some Theosophy and incorporates in its system the principles of Buddhism. It has in the world about 450,000 followers and existed before the Christian era. So if antiquity and converts form any argument in its favor, it is ahead of both Mohammedanism and Christianity as a system.

The truth of any creed or statement, however, does not depend upon its age or the number of its adherents, and if it has nothing else than these to advance as a claim to modern credulity, it will fall very short of acceptance by thinkers, particularly in this western hemisphere.

One of the most salient principles of Buddhism and of its modern exponent, Theosophy, is that all things, abstract and concrete, are the effects of preceding causes and combinations which create or destroy, in one sense of the terms, but that the essences of things always did and always will exist. Their forms and conditions are results of previous acts or conditions and their future will be the result of the present. This is the "Karma" of Theosophy.

Sentient beings have a series of births and deaths, rewards and punishments being meted out in a succeeding life as consequences of a former life, and the great object and ultimatum of existence being Nirvana; that is, absorption into Buddha and a state of passionless, emotionless content for ever. It is rather difficult to determine whether this means destruction of individual identity or not, but it has that appearance. In order to attain to this "perfect" condition the passions and desires must become extinct; overcome until they cease to effect the person in any way. The result is not annihilation perhaps, but "loss of the consciousness of existence," which, so far as personality is concerned, is pretty much the same in effect.

A true Buddhist must not kill any living creature, lie, steal, indulge in lust, cruelty, anger, pride, envy, covetousness or the use of intoxicants. Love of parents, gratitude, patience, fortitude, moderation, and calmness of spirit are inculcated. But none of these things is taught as obedience to a Supreme Ruler or as pleasing to any Deity, but simply as means to the great end, Nirvana. Generosity in this creed selfishness in a certain form; the object of all good deeds and avoidance of evil is the exemption of the individual from unpleasant consequences in another life. The practice of good for its own sake is not considered.

It is conceded that Buddhism has had its uses in conducting to virtue, and suppressing vices which the Orientals would probably have sunk under had it not been for a religion which they could receive and which has influenced their lives for many centuries. It was no doubt adapted to its time and the peoples who have accepted it. But its suitability to the American people in the nineteenth century is another matter.

Christianity with all its multifarious creeds and forms and disputes possesses advantages over the old system which is being pressed upon public attention. It teaches the eternal existence of the individual in a perfected state which is consequent upon acts in earthly life, and conveys no idea of annihilation or absorption, or destruction of identity. All that is claimed for the Karma of Theosophy is involved in the Christian doctrine of rewards and punishments hereafter without the dubious and intricate notion of re-incarnation. It also centers the mind on a personal Deity who is in control of the universe and will see that eternal justice and mercy claim their own and that every one shall have "according to his works."

Christianity does not teach the extinction of passion, but its government. It makes every faculty good in its proper exercise, because it is God-given. The things it saves are not absorbed abstractions, but men and women made perfect in the image of their Creator. The practice of that which is right is to be for the love of the right and the destruction of wrong. Benevolence, kindness, charity are exercised, not from the selfish motive of Karma, but from the love that dwells in the soul for the Deity and for His children. All the beneficial rules of conduct in Buddhism are in true Christianity, while it has also the advantage of a real God personified in an individual Savior.

Esoteric Buddhism, or Theosophy, or whatever name it may assume, will find followers because of its mystic claims and occult pretensions and oriental connections. But it is an anachronism and a lame and halting system as a religion. What good there is in it is not incompatible with essential Christianity; the errors it contains only add to the mass of follies and unproved theories which distract such people as give heed to them. The solid rock of revelation is safer than the shining quicksands of speculative philosophy.

A NUMBER of ludicrous misstatements under the caption of "A Rebel Blast Helped Omaha," appears in the last number of our esteemed vesper contemporary. We learn that "in 1873 or '74 Gen. GRANT went to St. Joseph with a congressional committee to consider that city as a site for the terminus of the Union Pacific railroad;" that GRANT was favorably impressed; and that whilst speaking to the people "JEFF THOMPSON and half a dozen comrades suddenly began blowing clarion blasts on enormous fish horns." According to the *Nebraska* the President ordered the train to Omaha, and not long after, that town, instead of St. Joseph, was selected as the Union Pacific terminus. All bosh. The Union Pacific railroad was located, terminated and all, in Mr. LINCOLN's administration and Utah people had built 300 miles of it before 1869. And as for JEFF THOMPSON, he returned to St. Joseph after the war entirely reconstructed, and voted the Republican ticket as soon as the rebels were enfranchised.

WHEN THE impeachment trial of President JOHNSON was going on, a stenographer named ZIDER was under cross-examination by BEN BUTLER on some points in his report of a speech made by ANNY at St. Louis, in his "round the circle" tour. BEN had caught a tartar. ZIDER, who was a little deaf, kept the Lowell lawyer explaining the purport of his questions until the latter felt a twitch from one of his colleagues at his coat-tails, when, realizing the situation, he shouted sharply: "Who's testifying in this case, anyhow?" Then ZIDER responded meekly: "I have temporarily yielded the floor to you, Mr. BUTLER." A quiet titter went through the audience.

A BOOK on "Intellectual Pursuits," which tells how successes have been achieved, has this passage:

I remember seeing a brawny-armed quarryman strike forty blows with a big hammer on a huge block of granite, all apparently in vain. I said to him: "I should think if you can't break that block in ten blows you can't do it in a hundred." "Oh, yes," said he, "every blow tells." I was struck with the remark, and never forgot it.

What a splendid illustration this is to the effect of advertising! Constant smiling with heavy hammers does the work; or as the *Waikoo* Wasp expressed it:

The constant cooling liver
 Causes off the talking maid
 And the constant advertiser
 Is the one who gets the trade.

Excessive Devotion.

There is a young doctor in a certain neighborhood near London who has had his horse's mane and tail blonded, so that it will match his girl's hair.—*Modern Society.*

A Senator's Recreation.
 Senator Hill is coming to Washington for a few days' rest from his arduous legislative duties at Albany.—*Washington Post.*

Those Awful Holiday Bills.
 As a rule a man's hair turns gray five years sooner than a woman's. And trouble whitens hair.—*Old City Bazaar.*

When to Get Up a Kick.
 We all believe in snow-balling until we get hit in the neck.—*Archison Globe.*

A Boston Joke.
 The great ice gorge at Niagara is perfectly gorgeous.—*Boston Herald.*

Use our Dew Drop can goods. The best is good enough.
 ROBERTS & CO.

Away Behind

Lag all competitors with the Chicago, Union Pacific & Northwestern line. This is the popular route for passengers destined to points east of the Missouri river.

Bucklen's Arnica Salve.
 The best salve in the world for cuts, bruises, sores, ulcers, salt rheum, fever sores, tetter, chapped hands, chilblains, corns and all skin eruptions, and positively cures piles, or no pay required. It is guaranteed to give perfect satisfaction, or money refunded. Price, 25 cents per box. For sale by A. C. Smith & Co.,

Sunday Sayings.

Ram's Horn: Stoning the preacher will not make hell any the less real.

Puck: Willy's Mother—Willy, don't you know it is wrong to play with your soldiers on Sunday? Willy—But, mamma, this is the Salvation Army.

Archison Globe: If a man is at church when the fire bell rings, he is more apt to think that it is his house, and rush home, than if he is at a dollar entertainment.

Detroit Free Press: "You think you're wonderfully good," said Mr. Scapegrace to his wife, "but what will you say when you meet me in heaven?" "Well," she responded, "I'll say, 'How did you manage to get here?'"

Cape Cod Item: "Is it true that your wife is of a rather sceptical turn of mind?" "She used to be, but I got her a sceptical squire and she goes to church every Sunday now."

Philadelphia Ledger: The promise thrown out sometime ago, that feminine headwear was to be razed, is being realized in an inverse ratio, as it were. It is getting harder and harder for the poor man to get an eye on the preacher.

Elmira Gazette: "You have forgotten something, sir," said the fashionable usher at a Boston church wedding as Mr. Wilkins, of Chicago, started to leave his seat without his gloves. "Great heavens!" exclaimed Wilkins. "Do you expect a tip, too?"

Church Directory.

Religious notices inserted free in this column if handed in before noon on Saturday.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS—Services in the tabernacle this afternoon at 2 o'clock and in the various ward meeting houses in the evening.

FIRST PRESBYTERIAN—Dr. R. G. McNiece, pastor. Public worship at 11 a. m. and preaching by the pastor at 7:30 a. m. and 7:30 p. m. Christian Endeavor Society at 6:30. Junior society at 4:30. Evening worship at 7:30, and preaching by the pastor at 7:30. Chicago, secretary Presbyterial board of aid for colleges. Seats free.

THIRD PRESBYTERIAN CHURCH—Eleventh East and Washington avenue. Rev. J. McCall, pastor. Preaching at 11 a. m. and 7:30 p. m. Sabbath school immediately after the morning service. Young People's society at 6:30 p. m. Prayer meeting Thursday evening at 7:30 p. m.

WESTMINSTER PRESBYTERIAN CHURCH—On Fourth West, between First and Second South. Preaching in the morning at 11 a. m. and in the evening at 7:30. Sabbath school at 12:15; young people's meeting at 6:30. Wednesday evening prayer at 7:30. Seats free. All cordially invited to these services.

Epworth League, 6:30 p. m. All seats free, everybody invited.

FIRST METHODIST EPISCOPAL church, on Third South between the Knottford hotel and Main street. Rev. W. D. Mabry, pastor. Sunday school, 9:15 a. m.; preaching at 11 a. m. and 7:30 p. m. by Rev. J. B. Gilliam, presiding elder. Sacrament of the Lord's supper after the forenoon sermon. Love feast, 6 p. m. Seats free. All invited.

LIFE OF E. CRITCH—A revival of special interest and power is in progress at Life Methodist church, corner of First South and Ninth East. Dr. H. H. Cullum, presiding elder. Under his leadership meetings will be held every night until further notice. The public is very cordially invited. Sunday school, 9:15 a. m.

FIRST CHRISTIAN CHURCH—Meets at 167 South Third East street, near corner Second south and Third East streets. Bible school for youth and men meets at 2 o'clock p. m. Come to a lively study of the word. Church services follow this school at 3 o'clock.

THE CHURCH OF CHRIST—Corner of Third East and Fourth South streets. B. F. Clay, minister. Sunday school, 10 a. m.; preaching, 11 a. m. and 7:30 p. m. by F. S. C. E. 4 p. m. are prayer meeting. Wednesday 7 p. m. All are welcome and invited to attend these services.

CHURCH OF CHRIST—New stone church, First South and Fourth East. Rev. J. Brainerd Threlk, pastor. Morning service, 11 o'clock; evening service, 7:30. Sunday school and Bible class, 12:30. P. M. E. 6:30. Adjourned annual meeting Wednesday at 7:30.

ST. PAUL'S CHURCH—Services will be held at St. Paul's church today, as follows: Holy communion, 8:30 a. m.; morning service at 11 a. m.; evening service, 7:30 p. m.; Sunday school service, 9:15 a. m. The Right Rev. Bishop Leonard will officiate.

ENGLISH LUTHERAN CHURCH OF THE HOLY TRINITY—Rev. James F. Beales, pastor. Services today at 11 a. m. and 7:30 p. m. at St. Mark's hall, 115 East First South street. Sundays school, 9:15 a. m. Pastor's study at 120 East Third South street.

CHURCH OF CHRIST (Scientists)—Odd Fellows' building, Market street. Sunday school at 10 a. m. Church meeting at 7:30. Bible class, Wednesday at 2:30 p. m.; also Friday at 7 p. m. Mrs. A. F. DeLong, speaker. Free reading room and dispensary, same building, open daily.

UNITARIAN—Salt Lake theatre, 11 o'clock. Rev. David Uiter. "What are We Here For?" an inquiry into the meaning of life. The Unitarian church. Everybody invited. Class in religions will conclude the study of the religion of ancient Egypt.

SUNDAY SCHOOL UNION—The regular meeting of the officers and teachers of the Sunday school of this stake will be held in the Fourteenth ward assembly room tomorrow evening, Monday, Jan. 16, at 7:30 o'clock. Superintendents will please announce the same in Sabbath schools today. The Pittman ward will furnish the musical exercises. Joseph Hyrum Parry, secretary.

SPIRITUAL SERVICES—O. O. F. temple, Market street. "Ask the King and the Part of the Hand that Wrote." Mr. J. and Mrs. Perkins, speakers, singers and test-monies, will give unmistakable proof of immortality. 7:45 P. M.

Mrs. M. C. STANWORTH tonight, Inspirational lecture and séance tonight, in Temple of Honor hall, 7:30. Subject given by the audience.

There will be an interesting gospel meeting this afternoon at 4 o'clock at the rooms of the Young Men's Christian association, 63 East Second South street. There will be good speaking on appropriate subjects, and also good singing. All young men, especially strangers, are invited to attend these meetings.

By Christmas had a hearty appetite, healthy digestion, and was perfectly well. His cure was due wholly to Hood's Sarsaparilla.

HOOD'S PILLS cure liver bile, constipation, biliousness, jaundice, and sick headaches. Try them.

JAMES E. JENNINGS & CO.,
 An Exempt Fireman of Jackson Engine Co., Long Island City, N. Y., says that at Christmas, 1890, he could only take a small dinner, as he was in a fever of mind from *Brepepsia*. The next summer he went to Europe for his health, but came home unimproved. In the fall he decided upon a thorough trial of

Hood's Sarsaparilla

and by Christmas had a hearty appetite, healthy digestion, and was perfectly well. His cure was due wholly to Hood's Sarsaparilla.

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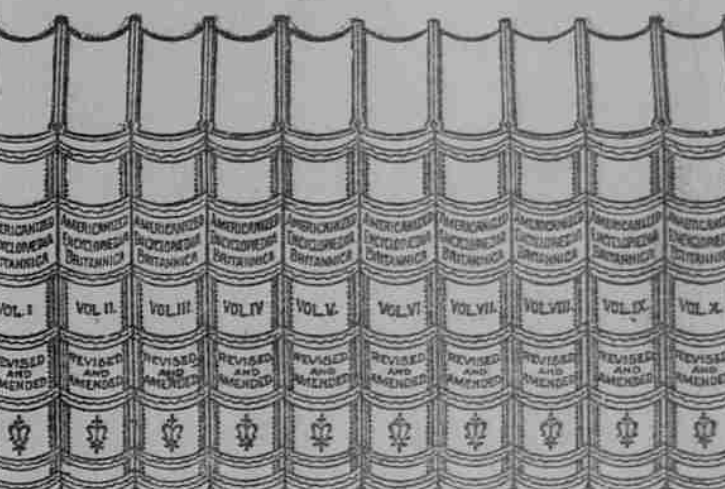
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Ever hear of the Encyclopedia Britannica? Probably. If not, any literary man or librarian will tell you that it is universally accepted as the standard Encyclopedia in the English language. It ought to be. It was originally published in 1771, and since that time has passed through nine editions, the latest of which was compiled fifteen years ago. In its lifetime of a hundred years and more it has gathered to itself the choicest work of the best writers of each successive generation, sparing no expense to secure from every expert in every department of human knowledge the best he was capable of giving. On the preparation of its various editions it has spent more than three millions sterling, and the cost of the latest or ninth edition alone was not less than ONE MILLION DOLLARS.

But the Encyclopedia Britannica has three defects which detract from its usefulness in an American family. In the first place, part of its latest edition is now fifteen years—or half a generation—behind the age. In the next place, it makes no biographical mention of any persons who were living when it was compiled, no matter how famous they may have been; General Grant, even, is left out. And, lastly, the Encyclopedia Britannica is an English work, compiled for the use of Englishmen in England, and, as is only natural under such circumstances, it treats all subjects of peculiarly English interest exhaustively, and those of purely American interest with far less than the subject warrants. Three pages to an English County and a column or less to an American State is about the proportion.

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Contains every subject the